THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—I PETER 3: 15.

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"WHAT SHALL WE DO?"

AN AFTER-REVIVAL TALK ON AN INTERESTING AND IMPORTANT SUBJECT, BY ELDER NEPHI ANDERSON.

"LET us sit down and rest a bit—here on this seat under the shade of the tree."

There were three of them, father, son, and daughter, and they were going home that Sunday afternoon from the revival meeting which had been held in the big tent on the village green. The sun was warm, and it was grateful to rest on the bench placed at the junction of the two roads.

"Dr. T—— is a powerful speaker," remarked the young lady. "Although I have tried to be a good Christian all my life, I came pretty near going into the enquiry room at his appeal."

"Let me take your Bible," said the father. "What was the preacher's text?"

"I think it was from the second chapter of Acts," replied the daughter.

"Yes, here it is. I wish to read it again. It seems to me that there was something lacking in the passages that the preacher quoted."

At this moment a young man came along the road, reading as he walked. When he arrived at the cross roads, he stopped, looked around for some sign-boards, but found none. Seeing the group on the seat, he went up to them and asked the direction to a village some miles distant. The information was readily given, and the father, seeing that the book which the young man had been reading was the Bible, asked him if he had been at the revival meeting.

"Yes," said the stranger, not unwilling to linger and talk, "I heard Dr.

T——'s sermon, and I was just reading over his text again to see how much of vital importance he had left out."

"Well!" exclaimed the elderly gentleman, "I was just doing the same myself. What did you find?"

"I find that there has been some ignorance displayed, or there has been a deception practiced—perhaps I had better not say which. The preacher told us of Peter's discourse to the Jews on the day of Pentecost, and how that when the Apostle's words pricked them to the heart, they cried out 'Men and brethren, what shall we do? Then Peter said unto them Repent'—'Repent, repent,' repeated the preacher—and stopped his quotation there."

"Yes, they were sinners, and needed to repent," remarked the father.

"Certainly; well and good so far," continued the young man, "but repentance is not all. Let me read to you the finished quotation.

'*And Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.*' Why did not the revivalist read it all? Why did he say that to believe and repent was all that was necessary for salvation."

"Well, I don't know—but that is what we have always been taught," remarked the lady.

"I believe you," replied the young man, with his open Bible in his hand, "the great majority of the religious teachers of our day do not teach as Peter taught—and may not therein lie the secret for the general lack of power to save and regenerate, found in modern Christianity?"

"Give us your views," said the father, and he offered the speaker a seat.

"No, thank you, I will not sit as I have not time to stay long, but I shall take pleasure in giving you my views—or rather not mine, but those of the Lord Himself and His immediate followers. You will readily concede that the Apostle Peter must have known what the will of the Master was, and that he preached nothing contrary to that will. For instance, on this occasion Peter preached only that which Jesus had taught to Nicodemus who came to Him by night to enquire of Him the way to salvation. 'Except a man be born again he cannot see the kingdom of God,' declared Jesus; and then the further declaration was made that 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'

"Now, Peter preached this same doctrine. Note the first requirement which the Apostle states. Repent—not a word regarding a belief on the Lord Jesus Christ. Why? The fact that they cried out in earnestness 'What shall we do?' told Peter that they had faith in Christ. The fact that they were pricked in their hearts indicated to Peter that they were converted to the truth of his words. They were convicted of sin—they saw wherein they had done wrong, and they wished to know what to do to get rid of their sins and to enter into the kingdom of the Lord. It was then that they cried, 'Men and brethren, what shall we do?'

"Then Peter, mark you, did not say to them 'There is nothing to do—Christ has done it all.' No; what did he say?

"I will read it—turn to the passage to see that I read it aright. It is found in the thirty-eighth verse. 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins—.'"

"Yes, but Dr. T—— could not say that," interrupted one, "because practically all to whom he was speaking have already been baptized."

"If then, practically all his audience this afternoon had been baptized, they must have put on Christ, for the Bible says that as 'many of you as have been baptized unto Christ have put on Christ.' They must then be members of the kingdom of Christ. Why then did he urge so many of them to accept Christ, 'to come and be saved,' if they already had put on Christ in their baptism?

"On the other hand, if they were unsaved, they were in exactly the same condition that those were to whom Peter preached, and if in the same condition, the same remedy should be applied—the same Gospel preached. There is but one Gospel to all who are in need of salvation, be they Jew or Gentile, bond or free, young or old. Peter said, Believe, repent, and then be baptized for the remission of sins. If the people of to-day are baptized before they can believe or repent of sins committed, then evidently there has been a change in the Gospel plan, and it is not presented to-day as it was in the days of Christ and Peter."

By this time quite a number of people had gathered around the group by the tree, and they stood listening to the young man who continued speaking to his growing congregation.

"Referring to the text again, we read that the baptism which Peter preached was for the remission of sins, the same as Ananias taught to Paul, when he told him to 'arise, and be baptized, and wash away thy sins.' We are not told in the text the manner of Peter's baptism, but, as the only way mentioned in the Scriptures is by immersion, we may safely conclude that Peter's was the same. Christ 'when he was baptized, went up straightway out of the water.' Paul says to the Collossians and to the Romans, that they had been buried with Christ in baptism, which clearly indicates that their form of baptism had been by a complete burial in the liquid element.

"But this baptism of water is not all. There is yet something else. Peter promised the penitent, baptized believer the gift of the Holy Ghost. Coming up from the regenerating waters of baptism, the soul cleansed from ungodliness and forgiven of sin, what is more natural than that now the Holy Spirit should be bestowed on him, and he be a fit receptacle for the indwelling of that pure Spirit of God, which is the 'spirit of truth,' 'A guide unto all truth'—a light from God to guide back to heaven's glorious portals the feet of men.

"As to the manner in which the Holy Spirit should be imparted, Peter again does not go into detail, but as with the baptism of water, so with the baptism of fire and the Holy Ghost, we have instances on record which give us to understand that the Holy Ghost is imparted to the baptized believer by the imposition of hands. True it is that on the day of Pentecost it came to the first disciples like unto 'a sound from heaven as of a rushing mighty wind,' and it manifested itself in 'cloven tongues as of fire,' sitting upon each of them; but we must remember that Christ said unto His disciples, 'If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.' After His resurrection, and just before His departure, Christ said to His disciples, 'Tarry ye in the city of Jerusalem until ye be endowed with power from on high. And He led them out as far as Bethany, and he *lifted*

up his hands and blessed them.' (Luke xxiv: 49, 50.) May we not conclude from this that Christ there conformed strictly to the outward form in imparting the Holy Ghost to His followers?

"But that there may be no doubt, let us see what Peter also did. We read in Acts viii, the following: 'Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them) only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.' Again we read in Acts xix: that Paul also, after certain believers had been baptized, 'laid his hands upon them, and the Holy Ghost came on them; and they spake with tongues and prophesied.'"

"My friend," interrupted one of the bystanders, "you make everything of baptism and nothing of the blood of Christ which was shed for our sins."

"Am I not teaching Christ's doctrine, Peter's doctrine?" Was the reply. If you must find fault, find it with the scriptures. I believe as the scriptures teach that 'we have redemption through His (Christ's) blood, the forgiveness of sins, according to the riches of his grace,' (Eph. i: 7); but these Gospel principles of which I have been speaking are the means by which this grace is delivered to us. Some men *say* much of the blood of Christ, but *do* very little of what He commanded. 'In vain do ye call me Lord, Lord, if ye do not the things I commanded ye,' are the words of Christ Himself. And let me tell you one thing—the Being who shed His blood is greater than the blood, and the greatest honor we can show to God is, not to praise Him only, but to keep His commandments."

"Young man," spoke up one of the crowd, "I hear you are a preacher. May I ask to what body you belong?"

"With pleasure I will answer you. I am a minister of the Gospel, a missionary for the Church of Jesus Christ of Latter-day Saints."

"He is a Mormon!" someone shouted.

"A Mormon! Are you a Mormon?" enquired another.

The young man looked in the direction of the questioner, and then said:

"I will answer you, but first tell me, have I been teaching you scriptural doctrine?"

"Yes, you have," was the reply.

"Then, what matters a name? I am a Latter-day Saint. Some people call us 'Mormons.' It is a name that does not usually sound pleasant to strangers because so much evil has been spoken of us; but I call your attention to the fact that in Christ's day the word 'Nazarene' was held in as great derision. What is sometimes called 'Mormonism' I call the Gospel of Jesus Christ, revealed again to earth, and preached in purity and power as it was in ancient days, and my mission to you, my friends, is to testify to these things. I preach to you the Gospel of Christ. It is a trick of the evil one to say that a part of the Gospel only is necessary—half truth is sometimes a lie—and usually very deceptive. And again, the devil's trick is also to cover up the truth with misrepresentation and abuse. He knows the value of ridicule as a weapon against the truth, and he uses it.

"Now, my friends, I see I have preached you quite a sermon. I thank you for your kind attention. For the next few days I shall canvas this district with tracts bearing more fully on the restored Gospel, and I shall be pleased to meet you all and talk with you. I have come a distance of six thousand miles to do this, and I travel on my own expense, without salary of any kind. I must now be going. Good afternoon, and God bless you all."

PRAYER, TOIL, PATIENCE.

THREE aids to success in life may be named by the words prayer, toil, and patience. Every life will come up against conditions where nothing short of divine aid will suffice to meet the issue, and the man without prayer at this crisis goes down, while he who has learned the way to the great heart of God will tide over and be the stronger for the experience.

Toil is the condition par excellence in the struggle of life. No prize is won without this, and no life can be a success that depends on the labor of others and does nothing to make the world better. The successful men in every age have been workers, creators of useful things in literature, art, science, mechanics, exploration, etc. The quality of patience is of first importance to the one who wants to win in life because the way is long, and often dreary, while the burdens are heavy. The one who has learned to wait without becoming weary, to work with the reward in the far distance, to toil without despair, is the man who in the end is sure to win. An illustration of this is had in the recent naval battle in the Japan sea, where Togo put the Russian navy out of action and taught a waiting, impatient world the value of patience. Togo and his ships would not go at the behest of a waiting world to hunt Rojestvensky, but was content to be silent, but not inactive, biding the time when the Russian must come to him.

So in life. The wise man must be content to possess his soul in patience while he toils against a hundred difficulties and discouragements, until the time is ripe for him to achieve the fruits of his hard, earnest labor.

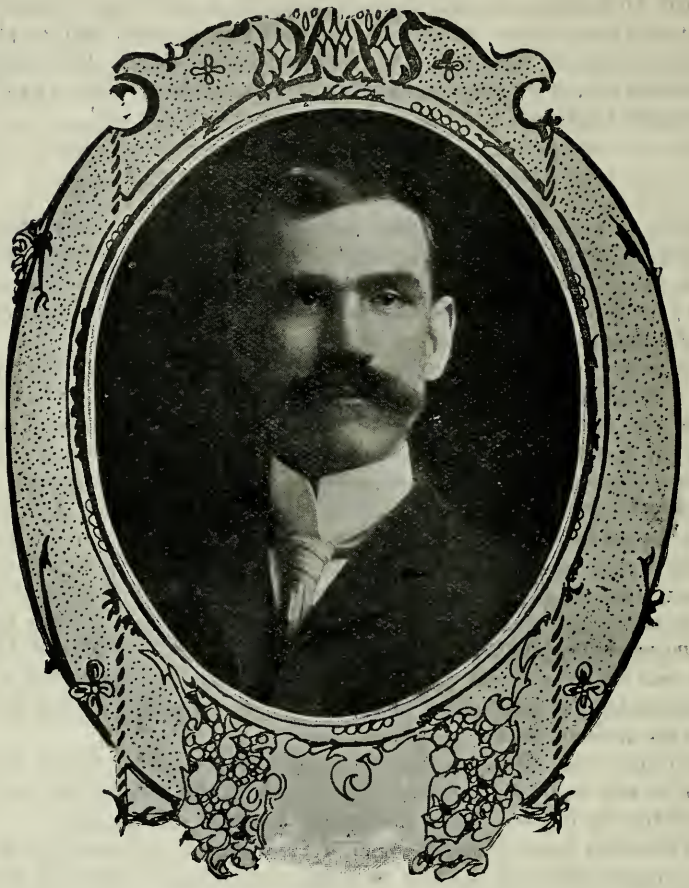
On the other hand, failure waits for the man who is not imbued with these three—prayer, toil, and patience, and the world is full of wrecks in proof of this. The real test of life is not how great a burden one can bear now, but in the power to endure and persevere in the face of all discouragement, disappointment, and hardships.

Be ready, and when you want a job there will be two in waiting for you.—DR. J. M. TANNER.

UTAH—ENGLAND.

The wind blows softly o'er the sea;
The waves lap gently at my feet;
From out the distance and the deep,
There comes a message meant for me.

My heart in sympathetic bound
Is all aglow. It gladly meets
The pulsing of a heart's love-beats,
That circles half the world around.



APOSTLE REED SMOOT.

Apostle Reed Smoot's father was an American from the State of Kentucky, his mother was a native of Norway. He was born in Salt Lake City, January 10th, 1862. When ten years of age, he moved to Provo, which city has been his place of residence ever since.

He received a good education in the Brigham Young Academy, studying principally along commercial lines. During his vacations he worked in the Provo Woolen Mills, and as he had early resolved to one day become manager of the mills, he succeeded in obtaining a practical knowledge of the business by working in every department of the factory.

After leaving school he took a humble position in the Provo Co-operative Institution, and in a short time he worked himself up to the position of

superintendent. This he held until he was made manager of the woolen mills, about four years later.

In the year 1890 he was called on a mission to Great Britain. While upon this mission he labored principally in the Liverpool office as book-keeper and emigration clerk. This was during the time when the Guion Line carried the Latter-day Saint passengers, and Elder Smoot's relations with Mr. George Ramsden, the manager of the steamship company, was of the most cordial nature.

After his return from his mission Elder Smoot took up his position again as manager of the woolen mills. He also engaged in other business interests, until he became connected with many of the leading business institutions of the West.

In the year 1895 he was chosen to be second counselor to President Edward Partridge, of the Utah Stake of Zion, in which position he continued until he was called to the Apostleship, April 8, 1900.

In January, 1903, he was elected by the legislature of the State of Utah to the Senate of the United States. Because of his popularity and his known business ability and integrity, both "Mormons" and non-"Mormons" voted for him. About this time the sectarian preachers of Salt Lake City, ever looking for ways and means by which to make trouble for the Latter-day Saints, started a crusade against Senator Smoot to try to have him expelled from the position to which he had been fairly elected. One of their chief objections was that he was a high official in the "Mormon" Church, and as such, they claimed, he could not loyally serve his country in such an exalted position. The agitation against him was so extended and persistant that the Senate appointed a committee to investigate the charges made against him. This committee began its labors in the City of Washington on January 16th, 1904, calling witnesses from Utah and surrounding states, who testified for and against the Senator. The main charge of polygamy was easily proved to be false, and so the "Mormon"-haters trumped up other charges. This committee has not yet made its report to the Senate, and so Senator Smoot still retains his seat. It remains to be seen whether the American law-making body will reject a legally elected member, unconvicted of any crime, merely because he is a "Mormon" Apostle.

O. F. Whitney writes as follows regarding the personal appearance and character of Apostle Smoot: "In person Apostle Smoot is tall and well built, though his unusual height makes him appear almost slender in frame. He moves with the rapid, energetic stride characteristic of the rustling business man. He is punctual in keeping his appointments, and, as he says, owes his greatest losses of time to the failure of other men to promptly keep theirs. He possesses a fearless candor, says exactly what he thinks, and yet is courteous, considerate, and kind-hearted. While neither a preacher nor a writer, he expresses himself with intelligence, earnestness, and humility, both by tongue and pen. His genius is practical and progressive. As a financier and an executive his talents are of the first order, and the fallacy is long since exploded that the Lord needs but one class of men in any department of His mighty and marvelous work. 'My duty first, my pleasure afterwards,' may be said to be his favorite motto, and one that he faithfully exemplifies."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 22, 1905.

EDITORIAL.

WHAT WILL BECOME OF THE HEATHEN?

"THE Rev. G. Campbell Morgan," says the *Christian Age*, "enters boldly upon a question which has troubled many minds—namely: Is it likely that God will make provision at the last day for those who have never heard the Gospel?"

Replying to a correspondent in the *Ram's Horn*, of Chicago, he says:

"In reference to all problems concerning the future life, the one absolute certainty is that God will do right. That is the final and all-sufficient answer to all questions such as you raise. No person will ever be separated from God for the rejection of Christ, who has never heard his name. Men will be judged according to the light they have had. 'To whomsoever much is given, of him shall much be required' includes the thought that those who have received less will be judged according to a different standard. Those who obey the light they have, however small a measure it might be, will be accepted with God, not out of pity for them, but through the work accomplished by Christ.

"The subject bristles with difficulties, although there are some persons who seem to be able dogmatically to state the case. There is no authority except that of Scripture, and it is very remarkable how little Scripture says concerning the hereafter. It is not safe to trust to philosophy on this subject, and consequently it is well that in all our statements we should be free from anything that savors of a dogmatism which is built up on one or two isolated passages of Scripture.

"Personally, I have long come to the conviction that there is infinite significance in the words of Jesus: 'I, if I be lifted up from the earth, will draw all men unto Myself.' I see in these words no warrant for believing in the final salvation of all men. I do, however, understand them to mean that all men must be brought into personal contact with Christ in order that they may make their decision for or against Him. There is only one probation: that probation consists in the soul's opportunity of deciding its own destiny in the clear, shining light of Christ's message. Every man will have that opportunity."

Some years ago, had these views been accredited to the Latter-day Saints, they would have been termed delusive and heretical; and even to-day had a "Mormon" expressed himself in like terms he would receive scant hearing.

But it is quite different when a modern "D.D." makes a halting suggestion, or gives an expression of opinion. He is given credit for entering "boldly upon a question which has troubled many minds."

But how much definite truth does the gentleman give? "The one absolute certainty is that God will do right" is a self-evident truth which does not need a scholar to express. "No person will ever be separated from God for the rejection of Christ, who has never heard His name," is also a truth which ought not to need any argument to substantiate.

"The subject bristles with difficulties," he says, and then he fears to state the case "dogmatically," basing it on the few passages of Scripture which we have. Why should he be disinclined to do this? Had he stated the case and quoted the "one or two isolated passages of Scripture," he would have been compelled to include those expressions of the Apostle in I Peter iii and iv, wherein it is stated that Christ, while His body lay in the tomb, went in the spirit and preached the Gospel to those who were dead—even to those who were "disobedient when once the long-suffering of God waited in the days of Noah."

Then, again, Paul's startling declaration in I Cor. xv: 29, could not have been omitted, wherein he asks: "Else what shall they do that are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" This would have opened up the doctrine of baptism for the dead, and then the discussion would have trended, in modern opinion, too near "Mormon" doctrine to be profitable.

Dr. Morgan states a great truth when he says that the soul's probation consists in the opportunity given it of "deciding its own destiny in the clear, shining light of Christ's message. Every man will have that opportunity." But the Latter-day Saints do not stop with this indefiniteness, because the Gospel of Christ teaches them more than this. "Every man will have that opportunity" if not in this life, then in the life that is going on in the vast spiritual creations of the Father. If those who were once disobedient and refused the truth had again the opportunity of hearing the Gospel preached, how much more ought those who have never heard it to have that privilege?

One of the great features of the restored Gospel is this doctrine of bringing salvation to the whole human race, and sounding the name of Christ to every son and daughter of Adam. The religion of the sects had become so dwarfed and narrowed that it saved but a handful of people, and it was necessary for the truth to shine again into the hearts of men, and make them to realize that "Christ both died, and rose, and revived, that He might be the Lord both of the dead and living." Christ is the only name whereby men can be saved, and His Gospel the only plan. A very small part of the human race ever hear of Christ and His plan of salvation in this life, and therefore there must be provision made for the preaching of the Gospel in spheres other than this.

And this is true. The Gospel is preached in the spirit world. The servants of God when they leave this world take with them the authority of the

holy Priesthood, and the work goes on behind the veil, to an extent of which we may not conceive; and as the truth is preached there, the work of baptism for the dead goes on here in the temples erected for that purpose. This work is a vast one, we may know. The Church has made a good beginning in the temples which are now erected, but when the reign of peace comes for a thousand years, and temples dot God's round earth, then we can understand how the great work of applying the atonement of Christ to every soul that has ever lived, may be accomplished.

N. A.

THE headquarters of the Manchester conference has been removed to 30 Princess Road, Moss Side, Manchester.

PRESIDENT GRANT, who is visiting the conferences on the continent, writes from Rotterdam that he found the Netherlands mission in a prosperous condition. Thirteen baptisms have recently taken place in Belgium, a country in which it has been hard to work. The question on how to get the best results from the Elder's work was answered by them in this way: Get the Spirit of the Lord, and then work diligently under its promptings. It was also conceded that where the local Saints would aid the Elders by making them acquainted with their friends, much good was done.

THE following is an extract from President Grant's letter written from Germany: "How I do feel to thank the Lord for 'Our mountain home so dear' when I travel through Germany and see five, ten, fifteen women at a time hoeing potatoes, and doing other farm work, and not a man to be seen for miles. It was a surprise to me last year when for the first time in my life I saw so many women working in the hot sun. And then we are told of the poor, down-trodden 'Mormon' women in Utah, and how foolish they were in accepting the Gospel and gathering with the Saints!"

Releases.—President Stewart Eccles, Elders George W. Webster, and Stewart W. Eccles of the Scottish conference, Elder Orson Le Roy Thompson of the Grimsby conference are honorably released to return home July 7th, 1905.

Appointment.—Elder James Brown is appointed to preside over the Scottish conference.

FROM THE MISSION FIELD.

Notes from New Zealand.—During the months of March and April there were in New Zealand twenty-five baptisms and thirty children blessed.

At the annual conference of the New Zealand mission held April 6-9, it was decided to build a Latter-day Saint College for Maori boys at Mangaone. The Saints of the mission promised to give the movement their hearty support.

From the Swiss and German Mission.—Reports from the Swiss and German mission for the month of May show 26,002 tracts distributed, 253 books distributed, 9,591 strangers houses visited with first tract, 465 strangers'

houses visited by first invitation, 894 by re-invitation, 3,573 Gospel conversations, 790 meetings held, and 29 baptisms performed. The Elders are having more freedom than they have had for some time past, and they are making good use of their opportunity.

LATTER-DAY SAINT ELDERS MOBBED.

[ELDER JAMES H. WALLIS sends to the *Deseret News* the following account of how the Christians (?) of America sometimes treat the Elders of the Church. An account of the former mobbing herein mentioned was given in the STAR of June 1st, 1905.—ED.]

Chattanooga, Tenn., May 26th.—The mobbing received by Elder F. J. Sorensen and Oluf Jensen of the East Tennesses conference, at the beginning of this month, as reported in the *News* columns, when they were pelted with rocks and shot at, was followed up on May 9th, with another brutal assault upon President Sorensen and Elder W. L. Battie, whose home is in Toquerville, Utah. On the night of the 8th of May, Elders Battie, Litchfield, Jensen and President Sorensen stopped at the home of Marion Jones, about four miles east of Greenville, spending the night there. On the morning of May 9th, Elders Battie and Sorensen, wishing to visit Brother W. L. Fillers and wife—the latter being sick, due to the mobbing of a week previous, started for their home, through the woods. They had not intended to go into the neighborhood after the treatment they received, but meeting Brother Fillers going to the mill, and being told that his wife was very sick, they concluded to go and see if they could not be of some use. On the way up Camp creek, they met some of the men who were in the mob of May 1, who asked the Elders if they were not afraid to go back. President Sorensen replied: "Why should we be afraid? We have broken no law, and we are American citizens, entitled to protection." One of them, whom Elder Sorensen recognized, said, "There aint no law that can reach us here, and especially for driving Mormons out of our district." They told them to go back down the creek, and commenced to drive them in the direction they had come from. The Camp creek section of the country is well supplied with telephones, nearly every house being in possession of one. By this means the mobbers apprised the people of the Elders being in that neighborhood again, and were able in a short time to raise a posse of men. They told the Elders they could soon muster two hundred and fifty men if they needed them. As Elders Sorensen and Battie passed the houses on their way down the creek, they heard the alarm being sounded on the telephones loud and long.

The Elders not going quick enough to suit the mob, they commenced to use violence towards them, running up against them, and shoving and pushing them. Elder Sorensen told them that they were going, and that they ought not to be cruel toward them. "We have had enough of you d—d Mormons," said one of the men, "and you had better get out of here quick."

Being overpowered and unarmed, Elders Sorensen and Battie could do nothing but what the mob told them. When they were told to run they did so, and when they were not going quickly enough a volley of rocks was hurled at them, bruising them up badly. Elder Battie was one mass of bruises on

his back, and Elder Sorensen was hit mostly on his arms and back. The mob increased in numbers as they went down the creek. On account of the rains the creek was out of its banks in places, filling the road ankle deep with mud and water. The mob made the Elders go right through it; if they attempted to take a bypath they hurled rocks at them, so that they were soaked with water and mud up to their knees. Finally the Elders were made to run at a lively gait, and came to a foot log across the creek. The creek was about thirty feet wide here, and about four feet deep. When Elder Sorensen was about half way across, one of the mob pushed him into the water, and then they all rushed to the opposite bank, and as Elder Sorensen tried to crawl out the opposite side they stood over him with rocks. One of them said he would brain him if he did not get out of the water pretty quick. President Sorensen had on a frock coat, and was carrying his umbrella in his hand, when he was pushed into the creek, so that now he was unable to walk quickly. The mob, however, pelted him with rocks, trying to make him run.

When the Elders came to the crossing near the Whig store, a man rode up on a mule, whom the Elders recognized. Elder Battie said to him, pointing to the howling mob behind him, armed with rocks, "They're a nice set of Christians you have up here!" This man rode up to the crowd, and entered into a conversation with them, the result of which was that most of them turned back. Five of them, however, continued to chase the brethren for another half mile, and then with an oath of vengeance to kill them if they returned, they allowed them to go.

Wet, and covered with mud, Elders Sorensen and Battie proceeded to the home of Marion Jones, where they had only but a short time separated from Elders Jensen and Litchfield. Here they procured suits of apparel while their clothes were drying. They showed Mr. Jones the bruises they had received, and rejoiced that they were counted worthy to suffer for the Gospel's sake.

The morning after the first mobbing, Brother Fillers, at whose home the Elders stayed that night, received a letter from the two Christian (?) women who led the first attack and smashed the lamps the Elders carried, as follows:

"May 2nd, 1905. Mr. Fillers—You will receive pay for the lamps very soon. The people will pay for them.

"I, Miss Smith, kept the people from doing this thing last fall. Two weeks ago Sunday, Miss Davidson and I were given orders to stay away from your home while the 'Mormon' Elders were there. Since we found the fight must come we notified the American Sunday school union, and the secretary of the National anti-'Mormon' missionary organization, with whom I am personally acquainted. Both gave us their support, by offering help, and sending literature to further inform us as to the teachings of the 'Mormons.'

"We will say the man [Elder Sorensen] who remained last night had better leave to-day. The people do not intend to harm either you or Mrs. Fillers, but the last words last night were to re-assemble to-night should he still be here. The good crowd of last night will be reinforced by others from both creeks. I fear there will be many ruffians and you know what angry mobs thoughtlessly do.

"Amy Smith,
"Euphemia A. Davidson."

These two women, graduates for the ministry, but whose sole mission seems to have been to foment trouble against the "Mormon" Elders, had been well treated by Brother and Sister Fillers. Sister Fillers had fitted them up two rooms in her house rent free, furnishing them with every convenience, while Brother Fillers' father had provided them with flour and other food, and this, too, notwithstanding the fact that they had been drawing their salaries from the organizations to which they are attached. They were at the head of the first mobbing, and led the attack against the Elders, arming themselves with rocks, and smashing into pieces the lamps which the Elders were carrying home that night.

President Ben E. Rich has decided to vigorously prosecute the leaders of these mobs. It will be remembered that in September, 1901, Elder B. F. Stewart of Alpine, Ariz., and L. F. Zundel, of West Portage, Utah, were brutally assailed by a mob in Georgia. President Rich determined that the matter should be handled, and knowing the local courts had not dealt justly with other perpetrators arrested for brutalities to our Elders, he sought the aid of the federal authorities. Judge C. D. Camp, United States district attorney at Atlanta, Ga., was employed to bring suits for damages in the sum of $50,000 for each of the Elders assailed against the perpetrators of the outrages at that time, and so vigorously was the case pushed that the defendants were glad to compromise the trouble by paying court expenses and attorneys' and witnesses' fees, amounting to $560.

President Rich and Elder James H. Wallis went to Atlanta, Ga., to see Judge Camp about the outrages committed on Elder Sorensen, Jensen, and Battie at the beginning of this month. That gentleman manifested a very friendly feeling, and discussed the legal grounds upon which the other suits were brought in the federal courts, assuring President Rich that if any such occurrences happened again in his jurisdiction, that he could rely upon him using every means in his power to protect our Elders. As a result of the conference it was decided to go to Knoxville, Tenn., the district in which the outrages were committed, and consult Gen. Will D. Wright, United States attorney for the eastern district of Tennessee. President Rich made an appointment with Judge Wright for May 20th, but on account of attending the Ohio conference at Xenia that day, he could not go, and sent Elder James H. Wallis from the office at Chattanooga. Elder F. J. Sorensen accompanied Elder Wallis, and they were well received by Judge Wright, who, after listening to a recital of the outrages, expressed himself in unqualified terms, assuring the brethren that he would at once commence proceedings against the leaders of the mobs. The federal courts meet at Greenville, Green county, Tenn., on Monday, June 5th, when it is expected service will have been made on the parties.

CONFERENCE OF THE NETHERLANDS MISSION.

THE general conference of the Netherlands mission was held in Rotterdam, Sunday and Monday, June 11th, and 12th, 1905, at which President Heber J. Grant of the European mission, President Jacob H. Trayner, and forty of the forty-three Elders now laboring in the mission were present.

A general council meeting of the Elders was held at 10 a.m., Saturday, at which each Elder present was given an opportunity to report his labors. At the afternoon meeting President Grant instructed the Elders regarding their work.

On Sunday three interesting meetings were held in the hall "Excelsior." The Rotterdam choir, under the direction of Elder Park Kenner, furnished a portion of the singing. Between the afternoon and evening meetings the Saints provided the Elders with a nice luncheon in the hall.

In the Sunday morning session addresses were made by President Jacob H. Trayner, Elder Heber J. Webb, and President Heber J. Grant.

In the afternoon meeting the Sacrament was administered, and the general authorities of the Church were presented and unanimously sustained. After remarks by Elder Derk Koldewijn, President Joseph J. Barton of Liege conference, representing the French speaking part of this mission, spoke for a short time in English, Elder Iemke Kooyman acting as interpreter. President Grant followed, occupying the remainder of the time.

After a brief address by Elder Abram Dalebout in the evening meeting, and a song by a double quartette of Elders, President Grant spoke for an hour and a quarter on the Articles of Faith, discussing each one briefly. During the course of his remarks, he bore a powerful testimony to the divinity of the Latter-day work. His remarks were given strict attention by those present, although this as well as his other addresses had to be translated into Dutch, Elder Iemke Kooyman acting as interpreter.

The last meeting of conference was held at 10 a.m., Monday. On account of having to leave on an early morning train for Germany, it was impossible for President Grant to attend. There being many Elders present who had not had the opportunity to speak, at the suggestion of the President the speakers were all very brief in their remarks, thus enabling fourteen Elders to bear testimony.

All the meetings were well attended, and the conference was a success in every way.

LE GRAND RICHARDS, Secretary.

GOD IS BACK OF ALL ENERGY.

INSTRUCTIONS GIVEN TO THE STUDENTS OF THE LATTER-DAY SAINTS' UNIVERSITY, MARCH 8, 1905, BY PRESIDENT JOSEPH F. SMITH.

I ENDORSE the remarks that have been made regarding the importance of our Church schools, and feel like continuing some of them if I can do so without detracting from their force and tendency. As was said by the previous speaker, the object of the Church schools is that the children of the Latter-day Saints may have not only the brain disciplined and the mind informed, but that the heart and soul shall be trained in all the virtues that should characterize mankind. We desire that our children shall be taught honor in its broadest sense—honor toward God, and toward men; honor in business, that their word shall be as good as their bond. For it is a fact that the most successful business men are men of their word. A good business man is one whose word is as good as his bond. A man whose word has to be backed up

by written bonds and documents is not a good business man. You would not trust him further than you could enforce the bond he had given. We desire you to be educated in this principle, so that your word shall be more sacred to you than any written agreement can be. We would have this idea so impressed upon the conduct of our young people that it will be adopted as a principle and will govern them in their lives. We desire our young people to be characterized by perfect candor and perfect honesty.

There are many who profess to be Christians, but who allow themselves a great latitude in what they believe. The eloquent and learned man referred to by the previous speaker, Lyman Abbott, in a leading discourse, has maintained that God is simply energy, and that energy is God. This energy, he said, permeates all nature, and is what causes the leaves to bud and the flowers to grow. He declared that this energy in nature was no other than the God he worshiped. God was not for him a person, but simply a power, and this idea he illustrated by many beautiful figures taken from the growing leaves and expanding flowers. Now this learned man of the world attributed all this development in nature to an unseen, universal force, or energy, which he thought was of itself capable of producing all that we see. It is indeed true that it requires energy to do all that is done in the world. It required energy to build this house, in which we are assembled; but there was something else required behind the energy that put these materials together. That something was, in this case, the mind of man. Men planned this house and directed the energy that erected this structure. It required the energy of the architect, and of the mason, and of the carpenter, and of a great many other persons to build this house; but it never could have been completed by energy alone. There is no such thing as creation by means of energy, without some propelling power putting forth the energy and directing it. God made the earth. He used, no doubt, His power, and employed this energy of which Lyman Abbott speaks; but God was behind the energy; and the earth never could have been created but for the direction of this energy according to the plans and the will of the Creator. All the doctrine that is put forth of this nature by men of science in relation to energy being God, may be described in the homely phrase of a learned man who read a learned book of this kind, and then laid it aside with the remark that it was "fried froth."

Jesus Christ came into the world in the meridian of time, possessing power in Himself to lay down His life and to take it up again.

No man could take His life from Him without His consent. He could have called legions of angels to His aid. He that could feed the multitude with only a few loaves and fishes; He that could give sight to the blind; He that could cleanse the leper, and raise the dead—would it be any wonder that He could command legions of angels? Had He so willed it, He could have struck His enemies dumb or blind; but He came into the world to die for the sins of mankind, in order that man might become, through righteousness, subject to the resurrection unto life.

Jesus Christ was a man, was born of a woman, and was in the form and likeness, the very image of His Father. "He that hath seen me hath seen the Father," so that whoever had looked upon the Son had also seen the express image of the Father's person.

Christ is our teacher, our law-giver, the author of the plan of salvation, which alone will bring us back to the presence of the Father. This Gospel was taught to Adam, and is now restored to the earth.

The Gospel requires that we shall believe in God, and in His Son Jesus Christ. It teaches us that God is not the energy by which He operates; but that the elements out of which buildings, bodies, and all other things are made are in their nature eternal; that they never were created, but existed always; that they can not be destroyed, but can be changed only in form form one aspect to another. These elements appear to be as eternal as the principles of God are eternal.

Some people think they are not religious because they are not sad-faced, and do not make long prayers; but I wish to say that the boy and the girl who know that God lives, and who will draw near unto Him in their hearts, who will go to Him and hold secret communion with Him, are religious. Religion is not solemnity. As young people you may laugh or sing, dance or play and enjoy yourselves to the utmost limit, if it is done without sin, and still be religious. To be religious you need only have a true conviction that God lives and be honest and sincere in what you do. One who has a knowledge of the Godhead, and of the plan of salvation, and who is honest and true, may as well be told that it is midnight darkness at noonday, as to tell him that he is not religious. That man is approved of God who is honest toward himself, honest toward God and toward his neighbor. My young friends, whenever you undertake anything, go to and do it with all your might. Be sincere in your lives.

Be honest in your pursuits, and in your studies. If you will be sincere and honest, nothing in all the world can prevent you from accomplishing your object. Keep yourself unspotted from the world; be pure; be truthful. There is nothing else in the world so cowardly as to be afraid to speak the truth. If you speak at all, speak truly, and with honest determination, undertake that which is good. Master it. You can if you will stick to it, and go at it with all your might. You desire to learn your religion. Take all that you can get from others and from books; then go to Him who is the Giver of every good and perfect gift, in the secret chambers of your own rooms, and you can know for yourselves. Thus by being honest with God, with yonr associates, and with your nation, the world will be better for your having lived in it.—*Deseret News.*

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